Gc
974.402
B65boi
1820265

M.L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01105 9737

Digitized by the Internet Archive
in 2015

https://archive.org/details/manualofdaystarb00bost

THE

MANUAL

OF THE

DAY-STAR BAPTIST CHURCH,

CONTAINING

NEWBI
LIBR.
CHIC

THE DECLARATION OF FAITH, COVENANT,
RULES OF ORDER, AND FORMS
OF CHURCH LETTERS,

WITH A

BRIEF HISTORY OF THE INDEPENDENT BAPTIST CHURCH.

BY REV. ALEXANDER ELLIS,
Pastor Day-Star Baptist Church.

BOSTON:
PRINTED BY J. W. CHAMBERLAIN, 178 WASHINGTON ST.
1876.

1820265

D
28441
.06

BOSTON. DAY-STAR BAPTIST CHURCH.

The manual of the Day-Star Baptist church, containing the declaration of faith, covenant, rules of order, and forms of church letters, with a brief history of the Independent Baptist church. By Rev. Alexander Ellis. Boston, Chamberlain, 1876.

30p.

1066

SHELF CARD

NL 36-2990

HISTORICAL.

THE INDEPENDENT BAPTIST CHURCH, from which the body of Christians now known as the Day-Star Baptist Church originated, was organized August 8th, 1805. We have never seen any record of the names of those who participated, either in the organization or recognition of the church; however twenty persons (seven males and thirteen females) seem to have formed the constituent membership. The male members were: Scipio Dalton, Abraham Fairfield, James Broomfield, Charles Bailey, Richard Winslow, John Bassett and Obadiah Robinson. Of the names of the females we have seen no record.

Soon after the organization of the church, Rev. Thomas Paul was called to the pastorate. He was installed December 4th, 1806.

During his ministry, of twenty-three years, about 140 persons were baptized and added to the church. In 1829 the prosperity and harmony which had characterized so successful a pastorship, were succeeded by a sad interruption and discord, which became so portentous that, in the Fall of the same year, it was deemed necessary to call an Ecclesiastical Council. After hearing both parties, the council adyised the pastor to resign.

After the resignation of Mr. Paul there was quite an *interregnum*, during which several candidates held forth,

for a longer or shorter time, but none of whom received the benefit of a "call,"—none reigned in Zion. Among the most prominent and successful aspirants were Revs. John Peak and Wm. Collier, the latter of whom died in the service in 1830. In those early days of the Church's history it was customary to pay the "preacher" by the week; accordingly it was "Voted, to add *fifty cents* (50c.) *more* to Mr. Peak's salary." During this year (1830) Elder Peak, Deacon Samuel Jasper and Mr. A. Oswell were appointed delegates to the Association.

On October 13th, 1830, brethren S. Jasper and J. T. Hilton were appointed a committee to confer with Rev. Washington Christian, "with a view to his becoming the minister." They did so, and in the following year ('31) he received a call, which was accepted. Bro. Christian labored one year and was "*discharged*."

In 1832 Rev. Thos. Ritchie was engaged but his services were of short duration. In 1834–5 Rev. Mr. Gouch filled the sacred desk; his labors were both faithful and successful, but being of feeble health he was unable to enjoy a long pastorate, for death soon released him from the toils of the body.

The next preacher was Rev. John Given, who "was engaged" in May, 1835 "*for one year*," at the close of which he was removed. Mr. Given was succeeded by Rev. Armstrong Archer, who was chosen in December, 1836; he labored a little over one year, and at his own request was dismissed.

Early in the following year a young brother of much promise—a resident of Portland, Me., but a native of the Bermuda Islands, W. I.—visited the church, and labored with great success for several months; the brethren and

sisters were *more than pleased*. Accordingly he was invited, and having accepted the invitation, was ordained November, 1838. Things went on well for a time; both church and congregation were edified; the pastor became a general favorite; love reigned abundantly; everybody said, "*this* is the man;" many a Simeon cried, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." But alas, how changing and changable are earthly things! Discord soon arose; differences of opinion ensued; the storm gathered, it widened, *spread*—became fierce, and *fiercer*, and MOST FIERCE! Then there was a division; the church was torn in two—*almost destroyed*. A council was called; it met, labored hard, adjourned; met again, labored harder yet, and at length reconciliation was effected; but the little band of about one dozen had left for good. [This is now the Twelfth Baptist Church.] During this season of trials the pastor received injuries from which he never recovered. Thus ended the short but successful career of Rev. George H. Black.

While this feud lasted Rev. John T. Raymond acted as pastor of the one party, and Mr. Black of the other. In 1844 Mr. Raymond resigned to accept a call from Philadelphia. The pulpit was supplied by several persons, among whom was a Mr. Townsend, a young licentiate, who proved recreant and had to be dismissed.

The next supply was a Mr. Caswell, a city missionary, who did much good for the church.

In 1845 Rev. J. T. Raymond was again invited; he accepted, and shortly after commenced his labors. For a while things went on pleasantly and well; but soon his sight failed him and he was compelled to resign about a year afterward.

Elder Raymond was succeeded by Rev. W. B. Serrington, who began his labors in 1847. His ministry, though of short duration, was very beneficial; he served the church about two years.

There was no pastor in 1850, and the membership fell from 140 to 104.

In 1851 Rev. William Thompson was called. He accepted and served three years, closing in 1853, during which time the membership increased to 124.

In 1854 there was no pastor, and the membership fell to 112.

In 1855 Rev. Thomas Henson became pastor, and served three years, baptizing in all sixty-nine persons, and receiving by letter, experience and restoration, twenty-seven persons—making a total of ninety-six added to the church through his ministry.

During 1859 there was no pastor. In 1860 Rev. J. Sella Martin was called; he served till 1862, leaving a membership of 205. In 1863 the church had no pastor, and the membership was reduced to 177.

In 1864 Rev. Henry White took charge. He remained three years, and left the church with 165 members.

Mr. White was succeeded by Mr. Jeremiah Wright, who supplied the pulpit for a brief term, and under whose ministry many were converted.

In November, 1868, Rev. Alexander Ellis was ordained and installed pastor; then the church numbered 170. During the seven years and more of his ministry, by baptism, letter, experience and restoration, 210 persons were received into fellowship, of whom 104 were by baptism. It is not necessary for us to give any description of the trials and disadvantages under which we labored

while holding the relation of pastor to the Independent Church; suffice it to say, that all, who are in any way acquainted with the field, will agree with us when we affirm, that it is one of the most difficult and uninviting of any in the city, for efficient christian service. We saw this shortly after entering upon our work there. That we remained as long as we did (and it is worthy of notice that our pastorate was longer than that of any who preceded us, save that of Mr. Paul who founded the church) is attributable to the grace of God. But while we were willing to labor in the midst of obstacles, we did it in hope that, at some time or other, the Lord would lead us to some other place in the city, where we could render greater service in his cause. This conviction grew more and more on us; we conversed with other brethren who were more experienced, and found them of the same mind; we tried to convince the church, but failed; other churches made proposals of help, but their offers were not accepted. This, together with other existing circumstances, led the pastor and a large majority of the members to resolve upon the dissolution of their connection with the church, and the establishment of another in a more favorable place; accordingly this was done in due form.

On the evening of March 22 an informal meeting was held at No. 9 Strong Place. The first hour was spent in fervent prayer for Divine guidance. At the close of the prayer meeting the brethren and sisters present exchanged views on the advisability of starting a new interest in the south part of the city, in the neighborhood of Dover Street. Every one expressed his conviction that this was a most desirable field; hence it was resolved

that as many as felt it to be the will of God should obtain their letters of dismission, for the purpose of starting a new church under more favorable auspices. The meeting therefore adjourned to meet at No. 2 Acorn Street, on the following Friday evening.

Accordingly there was a meeting at this place on the evening of March 29th, when Bro. Joseph H. Franklin was chosen moderator, and Bro. Frank N. Gray, scribe. After prayer led by several brethren, it was found that the following persons had obtained their letters from the Independent Church, viz.: Joseph H. Franklin, Daniel J. Miller, Thomas P. Coleman, Alfred A. Norman, Thos. H. Young, Sarah A. Young, Alice Traylor, Anna Martha Gray, Rebecca Prince, Mary Norman, Cath. Johnson, Esther Middleton, Laura Middleton, Tamar A. Alston, Alice Alston, Carrie Raymond, Cecelia B. Boston, Lucanda Lee, Johanna Williams, Mildred A. Franklin and Mary Williams. These brethren and sisters therefore organized themselves into a church of Christ, in the name of the Father, Son and Holy Ghost, and assumed the appellation of the Day-Star Baptist Church, of Boston. The usual Articles of Faith, Church Covenant and Rules of Order were adopted at the same time.

At a meeting of the church held March 31, Rev. Alexander Ellis was chosen pastor, and brethren J. H. Franklin and T. H. Young were appointed deacons, *pro tem.* On the following Lord's-day, April 2, the church commenced religious services in Nassau Hall.

Already the expectation of the friends of this cause has been more than realized. Notwithstanding the hardness of the times, and the opposition on the part of many, yet the congregation has increased threefold, the member-

ship is receiving additions every week, and the church has thus far met all expenses.

This manifest token of Divine approbation induced the church, to seek the recognition and fellowship of sister churches, much earlier than had been anticipated. We felt assured that God's people would not fail to afford encouragement to those whom their Master had so signally favored. Accordingly at a regular meeting of the church, held on the evening of May 8th, it was unanimously "*Resolved*, that the pastor (Rev. A. Ellis), with brethren J. H. Franklin and T. H. Young, be appointed a committee to make arrangements for a Council of Recognition," and at a subsequent meeting, held June 9th, the same brethren were chosen delegates to represent the church in said council. We give below the official record of the council:

NASSAU HALL, BOSTON, June 12, 1876.

A Council, called for the purpose of considering the expediency of recognizing as a regular Baptist church the body of baptized believers known as the Day-Star Baptist Church, met this afternoon. Rev. G. F. Warren was chosen moderator, and Rev. R. G. Seymour, clerk. Prayer was offered by Rev. A. J. Gordon. Rev. A. Ellis then read an account of the church's action in calling the Council, with a list of the churches that were called. The following churches responded to the call by their delegates: Clarendon St., Union Temple, Dudley St., First Mariner, Ruggles St., Central Sq., First Charlestown, and Bunker-Hill, of Boston; First Cambridge and Broadway, Cambridge; Perkins St., Somerville; Salem, New Bedford; and Olive, Lawrence.

On motion of Bro. Gordon, the pastor gave a history of the organization, after which he was questioned by the Council as to attendance, means of support, etc. On motion of Bro. King, of Dudley Street, Bro. Logan, of the Independent Church, was asked to address the Council. The question of leaving the Independent Church was raised, and the pastor responded freely.

The Articles of Faith were submitted, and also the Covenant.

Ministering brethren were invited to remain in the deliberations of the Council.

Bro. Boyd, of Charlestown, moved, and Bro. Gordon seconded the motion, "that we recognize the Day-Star Baptist Church as a Regular Baptist Church," which was unanimously voted.

A Committee of Arrangements, consisting of brethren Ellis, Boyd, King, Gordon and Cooke, were appointed. The Committee reported as follows: "That the services be held next Sabbath evening with the following order; — Invocation, Rev. Peter Randolph, of Boston; Reading of Scripture, Rev. W. Garrett, of Lawrence; Sermon, Rev. H. C. Townley; Prayer of Recognition, Rev. F. B. Sleeper, of Everett; Charge to the Church, Rev. H. A. Cooke, of Boston; Hand of Fellowship, Rev. W. O. Holman, of Boston; Benediction, by the Pastor."

(Signed.) G. F. WARREN, Moderator.
R. G. SEYMOUR, Clerk.

In compliance with this action of the Council, public religious services were held on the evening of June 18th, before a very large and hopeful audience. It was indeed cheering to the church to listen to the felicitous remarks of the brethren who took part in the exercises. The most pleasing phase of all, was the blessed unanimity which characterized the Council from beginning to end. Long shall we remember the kind words of the brethren who spoke. May the God of all grace help us, as we shall endeavor to show ourselves worthy of the esteem and confidence of the Lord's people.

We assure our friends that our *object*, as a church, is to reflect the glory of Christ. We have assumed the name, "Day-Star," because we desire to diffuse and expand the light of the knowledge of Jesus. We shall strive to be the "salt of the earth and the light of the world." We purpose, the Lord helping us, to shine for

the good of the world; we shall endeavor to set before our fellow-men, faithfully and plainly, their guilt and their danger, their ransom and their refuge—the evidences and the object of our most holy faith. We shall strive, above all, according to the divinely appointed method of turning sinners from the error of their ways, to exhibit to their view the true character of the ever-blessed God, as displayed in the records of his own holy word, and especially in the glorious gospel of his grace, where he appears as "God in Christ reconciling the world unto himself, not imputing their trespasses unto them," and beseeching his guilty and rebellious creatures, *for their own sakes*, to "be reconciled" unto him!

Such is the *object* of the Day-Star Baptist Church. And while we desire most humbly to acknowledge our devout gratitude to God, for his great kindness and condescension in, *even now*, opening up for us a wider field of usefulness, it is our heart's desire and earnest prayer—in which we beg all the Lord's people to unite with us—that the Lord of the vineyard may endue us richly with all needful grace, to enable us both to plant and water *wisely*, as well as in humble dependence upon God that giveth the increase, and to whom alone belongs the glory.

"We walk by faith and not by sight." "Lord, increase our faith!" *Amen.*

ARTICLES OF FAITH.

ARTICLE 1. We believe that the Holy Scriptures were written by men divinely inspired, and are the only infallible rule of faith and practice.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. — 2d Tim. iii. 16, 17. Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me. — John v. 39; 2 Pet. i. 22; Acts xvii. 11; 2 Pet. i. 19, 20.

ART. 2. That there is one only living and true God, whose name is Jehovah, who has revealed himself under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, *equal* in every divine perfection.

Hear, O Israel; the Lord our God is *one* Lord.—Deut. vi. 4. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. — 1 Cor. viii. 6. For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one. — 1 John v. 7; 1 Tim. ii. 5; Isa. ix. 6; John i. 1, 2, 3, 4; John v. 23; John x. 30.

ART. 3. That man was created holy, but by violating the laws of his Maker, he fell *from* that state; and, as by divine appointment, Adam was the representative of all his posterity, we in him became dead in sin, and by nature indisposed to all good, and inclined to all evil, and

are children of wrath, exposed to temporal and eternal death.

And God said, Let us make man in our image, after our likeness; so God created man in his own image; in the image of God created he him; male and female created he them. — Gen. i. 26, 27. God hath made man upright, but they have sought out many inventions.— Eccl. vii. 29. Wherefore as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned. — Rom. v. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.—Rom. iii. 12; Matt. x. 28; Gen. iii. 6, 7; Isa. i. 5, 6.

ART. 4. That the only way of escape from this state of guilt and condemnation, is through the atonement and imputed righteousness of Jesus Christ, who freely bestows a complete and eternal salvation upon those who repent and believe.

Being justified *freely* by His grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus. — Rom. iii. 24, 25, 26; 1 John iv. 10; Matt. xx. 28; Titus ii. 14; Eph. i. 7; Rev. v. 9; Gal. iii. 13; 1 Pet. ii. 24; Rev. i. 5; Acts iv. 12; Heb. x. 10; Heb. ix. 22.

ART. 5. That all who are saved were chosen in Christ before the foundation of the world, and that this salvation is effected in them through the sanctification of the Spirit, and belief of the truth, and that, in consequence of the eternal love of God to them through the atonement, the Holy Ghost is sent to effect the work of regeneration in their hearts, without which regenerating influence none would ever repent or believe.

According as He hath *chosen* us *in Him before the foundation of the world* that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ himself, according to the good pleasure of His will. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of

His own will.—Eph. i. 4, 5, 11; John xv. 16; John xvii. 6; 1 Pet. i. 2; Rom. ix. 11, 12, 23; Rom. viii. 29, 30; John iii. 1, 15.

ART. 6. That justification in the sight of God is not by works, but by the imputed righteousness of Christ received by faith alone.

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace.—Eph. i. 7; Rom. iii. 28; Rom. iv. 4, 5, 6; Rom. iii. 25.

ART. 7. That nothing will separate *true* believers from the love of God, but that they will be kept, by His power, through faith, unto salvation.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.—Job xvii. 9. And I *give* unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.—John x. 29; 1 Pet. i. 5; Col. iii. 3, 4; Phil. i. 6.

ART. 8. That the blessings of salvation are freely offered to all in the Gospel; that it is the immediate duty of all to accept them, by repentance towards God and faith in our Lord Jesus Christ; that nothing prevents the salvation of the greatest sinner but his own depravity, and voluntary rejection of the Gospel, and that this rejection will secure to him a greater condemnation.

In the last day, that great day of the feast, Jesus stood and cried, saying, if *any* man thirst, let him come unto me and drink.—John vii. 37. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.—Isa. lv. 1; Matt. v. 6; vi. 33; vii. 7, 8; xi. 28; 2 Thess. ii. 10, 12.

ART. 9. We believe that the only proper subjects of Baptism and the Lord's Supper are believers, and that Baptism is properly administered only by *immersion*, and is, by scriptural example, a pre-requisite to Communion.

Go ye, therefore, and teach all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost.—Matt. xxviii.

19. And there went out unto Him all the land of Judea, and they of Jerusalem, and were all baptized of Him in the river Jordan, confessing their sins.—Mark i. 5; Luke ii. 7, 8; Acts ii. 38, 41, 42; viii. 36, 37, 38, 39; John iii. 23; Rom. vi. 3, 4.

ART. 10. That the first day of the week is *emphatically* the Lord's Day, or Christian Sabbath, and should be sacredly devoted to public and private worship.

And he said unto them, the Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord of the Sabbath.—Mark ii. 27, 28. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work.—Deut. v. 12, 13; Luke iv. 16; John vii. 7, 12; Acts xviii. 4; xx. 7.

ART. 11. That there will be a resurrection both of the just and the unjust, to be followed by a general judgment, when an *eternal* separation will be made between the righteous and the wicked, the righteous being received into everlasting happiness, and the wicked being consigned to everlasting misery.

And though, after my skin, worms destroy this body, yet in my flesh shall I see God.—Job xix. 26. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.—John v. 28, 29; Dan. xii. 2; Hosea xiii. 14; John vi. 39, 40; 2 Cor. v. 10; Matt. xxv. 46; 2 Thess. i. 9.

CHURCH COVENANT.*

Having, as we believe, been brought by Divine grace to embrace the Lord Jesus Christ, and by the influence of His Spirit to give ourselves up to Him, so we do now solemnly covenant with one another, as God shall enable us, to walk together in brotherly love; that we will exercise a christian care and watchfulness over one another, and faithfully warn, rebuke, and admonish our brethren, as the case shall require; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will seek Divine aid to enable us to walk circumspectly and watchfully in the world, denying all ungodliness and every worldly lust; that we will strive together for the support of a faithful evangelical ministry among us; and, through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness into His marvellous light.

PRAYER BY THE PASTOR.

Now the God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

*This Covenant shall be read and assented to by every candidate for church membership before the hand of fellowship is extended; and the same vow shall be renewed, at least once every month.

RULES OF ORDER.

WHEREAS, Every Christian Church must of necessity adopt certain rules and regulations by which its affairs shall be administered; and as the New Testament has prescribed no regulations in detail, we believe that each Church is at liberty to adopt such rules as may seem to it best adapted to accomplish the purpose; we therefore enact the following:

ARTICLE I.—ON ORGANIZATION.

Section 1. This Church shall be known as the Day-Star Baptist Church of Boston: independent in its polity, and in its plan, organization and general structure shall resemble other Baptist Churches of the same faith and order.

Section 2. In all matters of discipline, order and polity, the New Testament, as held and expounded by the Baptist denomination, shall be authority.

ARTICLE II.—ON MEMBERSHIP.

Section 1. Any person professing faith in our Lord Jesus Christ, giving evidence of a change of heart, and adopting substantially the views set forth in the Articles of Faith held by us, may become a member by a vote of the members present in Church meeting, and voting thereon.

Section 2. Any person wishing to unite with the Church by baptism, shall first make it known to the Pastor, who, if he thinks proper, shall submit the case to the Advisory Committee, and said committee having examined into the matter, may present the applicant to the Church, at any Friday evening meeting, or regular Church meeting, action being taken thereon, after his or her experience shall have been related.

Section 3. Members of other Churches of the same faith and order, may be received into the fellowship of this Church, by letters of dismission, and recommendation from their respective churches, but all applications for membership by letter shall first be submitted to the Advisory Committee, and if favorably reported, shall then be submitted to the Church for action.

Section 4. Those who have once been members of Baptist Churches, and in consequence of any peculiar circumstances have no regular letters of dismission, may be received into the fellowship of this Church, by giving satisfactory evidence of a change of heart, christian conduct, and scriptural faith.

Section 5. Excluded members may be restored again to membership, by confession of their errors and giving evidence of repentance.

Section 6. Members of sister Churches, in good standing, but absent from their homes, may be received under the watch-care of this Church, for a term not exceeding three months; and persons so received must conform to the customs and rules of this Church.

ARTICLE III.—ON MEETINGS.

Section 1. Meetings of the Church for business shall be held on the Wednesday preceding the first Sabbath in

each month. At the meeting before the first Sunday in January, the annual business shall be transacted. All special meetings shall be called by the Pastor, or in his absence, by the Deacons.

Section 2. The following order shall be observed at every regular business meeting:

1. Devotional Exercises.
2. Reading the Records of the last meeting.
3. Unfinished Business.
4. Report of the Advisory Committee.
5. Reports of Special Committees and Trustees.
6. New Business.
7. Closing Devotional Exercises.

Section 3. Meetings for religious worship shall be maintained on the Sabbath, and at such other times and in such manner as the Church may deem best for its spiritual interest and the glory of God.

Section 4. In all meetings for the transaction of business, the pastor of the Church, or in his absence any brother on whom the Church may call, shall act as moderator. No one, except the pastor, shall have the right to preside without election.

Section 5. In all business discussions the usual rules of parliamentary debate shall be observed.

Section 6. Thirteen members shall constitute a quorum at any regular meeting of the Church for the transaction of business. A less number may adjourn.

ARTICLE IV.—ON OFFICERS.

Section 1. The Officers of this Church shall be:

1. A Pastor.
2. Three Deacons (or more if necessary), who shall

take precedence in the order of their election, and two Deaconesses.

3. A Clerk.

4. A Treasurer.

5. An Advisory Committee of five persons (exclusive of pastor and deacons, who shall be members *ex-officio*).

6. A Board of Trustees, nine in number, the Pastor and Treasurer included, elected in classes as hereafter provided for.

These officers shall be elected by ballot, unless otherwise ordered.

Section 2. When the election of a pastor shall become necessary, the Church shall without unnecessary delay, invite to its pastorate, some minister of good report. An invitation to the pastoral office, in order to be valid, shall have the vote of three-fourths of the members present at a meeting, duly and expressly notified for the election of a pastor. It shall be the duty of the Pastor to preach the Gospel, administer the Ordinances, and to perform the various duties incumbent on his office, as one that watches for souls, and as overseer of the flock of God.

Section 3. The Deacons shall be elected for three years, one being chosen annually. Two-thirds of the votes cast, at a meeting duly notified for the purpose, shall be necessary for a choice. A Deacon shall not be eligible to re-election at the time his term expires, but may be at any subsequent Annual Meeting. It shall be the duty of the Deacons to search after such members of the Church as may need pecuniary assistance, and use the alms of the Church for their relief, to prepare and distribute the emblems of the Lord's Supper, and otherwise assist the

Pastor in the performance of his duties. No one shall be chosen Deacon whose wife is not a christian.

The Deaconesses shall be chosen for two years, one to be elected each year. Their duty shall be to assist in watching over the female members of the Church.

Section 4. The Clerk and Treasurer shall be elected annually; their duties shall be such as usually pertain to such offices, and they shall be responsible to the Church for the performance of their duties.

Section 5. The Trustees shall have charge of all the property of the Church, and shall be responsible for the whole financial management of the interest. They shall elect from their own number, or otherwise, a Seating Committee, whose duty it shall be to see that everything is properly adjusted in and about the house of worship, before and during the time of Divine service; to provide for and seat strangers, and to see that all such are accommodated. It shall be the duty of the Trustees to perform all their duties, subject at all times to the direction of the Church. They shall submit a full report of all their doings at the Regular Meetings of the Church. To this Board shall be committed the selection and care of the sexton, the employment of singers, the raising of funds, and all other matters pertaining to the secular affairs of the Church.

Section 6. The Trustees (of whom five, including the Pastor and Treasurer, shall be members of the Church) shall serve three years, two being elected annually; and no trustee shall be eligible to re-election at the time his term expires, but may be at any subsequent period. A vote of two-thirds of the members present and voting, shall be necessary to the election of Trustees. This

Board shall elect its chairman and clerk, and fill all vacancies that may occur in its numbers.

ARTICLE V.—ON COMMITTEES.

Section 1. The Advisory Committee shall examine all candidates for baptism, keep a general oversight of the affairs of the Church, suggest, from time to time, ways and means for increasing the efficiency of the body, and to it shall be submitted all cases of dispute, before they are presented in open church meeting.

Section 2. The Advisory Committee shall hold office three years, two members being elected annually. The retiring members shall not be eligible to re-election at the time their term of office expires, but may be at any subsequent election.

Section 3. Committees on Benevolence, on Pulpit supplies, on Baptismal services, for Auditing accounts, or any other purpose, may be appointed at such times as the Church may choose.

Section 4. Special Committees shall be appointed by the Moderator, unless otherwise ordered.

ARTICLE VI.—ON DISCIPLINE.

Section 1. If a grievance exists between members of the Church, either of the aggrieved parties may bring the matter to the notice of the Advisory Committee, only after an unsuccessful employment of the means of reconciliation presented in the Gospel of Matthew, chapter xviii, 15th and 16th verses.

Section 2. It shall be the duty of the Committee to give the case a careful and impartial hearing, and endeavor, if possible, to remove the cause of complaint without bringing it before the Church, but if this be impossible,

they shall report the case to the Church, stating such facts as shall be needful for its action.

Section 3. When a member of the Church is accused before the Committee of any immorality, for which he would be liable to public censure or exclusion, it shall be the duty of the Committee immediately to give notice of such accusation, to the person accused, and to enter at once upon the investigation of the case. If the investigation shall result in favor of the accused, or if the person offending remove the cause of grief, and the case does not require public notice, the Committee shall make no report of it to the Church.

Section 4. Penitence and confession shall always be accepted, and when they are seen to be real, it shall be the duty of the Church to forgive, as its members hope to be forgiven.

1820265

Section 5. Members walking disorderly, holding doctrines contrary to the Gospel, creating dissension, refusing support to the cause, or to submit to the judgment of the Church, become subjects of discipline.

Section 6. It is expected that every member of this Church who shall remove permanently from the city, will connect himself or herself, by dismission from us, with some church in our fellowship, within the space of one year. In case any member shall not comply with this regulation, it shall be the duty of the Clerk, at the expiration of one year, to remind such person of this regulation of the Church. If, within a year following, such member neither complies with the rule, nor gives good reason for not complying, he or she shall be held subject to Church discipline.

ARTICLE VII.—ON DISMISSION OF MEMBERS.

Section 1. Any member in good standing shall be entitled to a dismission to any Church with which this Church is in fellowship, provided such member can be within its care and oversight.

Section 2. Applications for dismission must be made to the Pastor or Deacons, and by them, if there be no objection, reported to the Church.

Section 3. When a member has received a letter of dismission to another Church, it shall be his duty, without unnecessary delay, to present it to that Church. No letter of dismission, without special reason, shall be considered valid for a longer time than one year.

Section 4. The names of those members who have been absent one or more years, of whom no satisfactory information is had, shall be read at each annual meeting, that such action thereon may be taken as the facts presented may warrant.

Section 5. To persons wishing to unite with Baptist Churches, the following letter shall be given:

THIS CERTIFIES, *that* ——— *is a member, in good standing, of the Day-Star Baptist Church, and in compliance with* ——— *own request, is affectionately recommended and dismissed to your fellowship. If notified within one year of* ——— *union with you, we shall consider* ——— *as dismissed from us; otherwise this letter shall be null and void.*

In behalf of the Church: ——— *Clerk.*

Section 6. When any member wishes a letter of occasional communion, it may be given by the pastor, or in his absence, the clerk, in the following form:

THIS MAY CERTIFY, *that the bearer,* ———, *is a member of the Day-Star Baptist Church, in Boston, in regular standing, and as*

such is affectionately commended to the watchful care and communion of any sister Church where Providence may cast ——— *lot.*

This letter continues valid for one year only, from date.

Section 7. The following form of letter shall be used when members in good standing, as respects christian character, wish to withdraw from us and unite with Evangelical Christians, not Baptist:

THIS CERTIFIES, *that* ——— *is a member of the Day-Star Baptist Church, and sustains a good christian character, but wishing to unite with another body of Christians,* ——— *is permitted to withdraw from us for that purpose, and when we are informed that* ——— *has so united himself with others,* ——— *connection with this Church will be dissolved.*

This Certificate shall be null and void if not used for this purpose within three months.

ARTICLE VIII.—ON BENEVOLENCE.

Section 1. It shall be the duty of the members of this Church to contribute regularly for the support of the Gospel, and for general benevolence.

Section 2. At the commencement of each year, the Church shall appoint collectors to cauvass the congregation, and procure subscriptions for the support of public worship. Each member of the Church will be expected to contribute something to the current expenses. Giving shall be considered a christian duty. Any one refusing to comply with this rule shall be held subject to discipline.

Section 3. The manner of securing the subscriptions shall be as follows:

At the beginning of the year the members shall subscribe such sums, to be paid weekly or otherwise, as they may feel able. On each Lord's-day the collection shall be taken up; and subscribers shall deposit in an envelope the amount of their subscription, with their names. If

any are remiss, the collectors shall call upon such persons and remind them of their obligation. The Trustees shall have charge of the arrangement.

Section 4. Quarterly collections for various objects shall be taken up, as follows: Last Sunday in March, last Sunday in June, last Sunday in September, and last Sunday in December.

The first Friday evening of each month shall be observed as a Missionary Concert, and a collection to be divided between Home and Foreign Missions, taken at its close. The collection at the Lord's Supper shall be devoted to Church expenses, and the support of the poor. Other collections may be taken up as often as the Advisory Committee may deem best.

Section 5. The Deacons shall distribute the poor funds of the Church to the needy of our own number.

ARTICLE IX.—ON THE SUNDAY SCHOOL.

Section 1. The Church shall organize and support a Sunday School under the following

Constitution:

ARTICLE 1. This School shall be known as the Sunday School of the Day-Star Baptist Church, of Boston.

ART. 2. The Annual Meeting shall be held on the evening of the first Monday of October, unless otherwise ordered. At this time the officers shall be chosen by ballot. The teachers, and scholars fifteen years of age and upwards, shall have the privilege of voting on all questions.

ART. 3. The Officers shall consist of a Superintendent, Assistant Superintendent, Secretary, Treasurer, Librarian, and a Standing Committee of three persons,

members of the Baptist Church, who, with the other officers and Pastor, shall constitute a Board of Managers. The Pastor of the Church shall be Pastor of the Sunday School, and have a general oversight of its affairs.

ART. 4. The officers chosen as specified, shall together with the list of teachers, be presented, immediately after the annual meeting, to the Church for confirmation or rejection.

ART. 5. The Superintendent, and in his absence the Assistant Superintendent, shall have charge and direction of the school, and in all matters shall act with the approval of the Board of Managers.

ART. 6. The Secretary shall keep a record of all business, the names of officers, teachers and scholars, the attendance each Sabbath, and read a monthly report at each Sunday School Concert.

ART. 7. The Treasurer shall have charge of all monies collected, and pay all bills authorized by the proper parties, and make a report at each Sunday School Concert, of the amount contributed.

ART. 8. The Librarian shall have charge of all books belonging to the School, and keep the same in good order, subject to the direction of the Managers.

ART. 9. It shall be the duty of any teacher intending to be absent from the school for a single Sabbath, to provide a substitute, or if not able to do so, report the intended absence to the superintendent as early as possible.

ART. 10. A Quarterly Meeting of the officers and teachers shall be held on the first Monday evening of January, April, July, and October, at which each teacher shall report the condition of his or her class.

ART. 11. This Constitution may be amended at any

THE NEWBERRY

annual meeting of the School, by a vote of two-thirds present and voting thereon. Such alteration, however, shall not be valid until approved by the Church.

ARTICLE X.—ON AMENDMENTS.

Section 1. These By-laws may be amended at any annual meeting — notice having been given in writing at any previous church meeting.

Section 2. These By-laws may be temporarily suspended, by a vote of three-fourths of the members present at any church meeting, and voting thereon.

7187 1